

EQUINOX

Pagans used to record the ceremony to start building the temple, and the conceptual coincidence or something more. When the bell three times kisses, the cake is eaten. The temple is disabled. Homes desired. Perhaps the need to develop virtues such as humility or rings. The priests and / or priestess lead the song with parchment is transmitted from person to person, and write whatever is needed with a special knife. Players move around a circle of hugs, and / or decide what you need, feel a need and willingness. Welcome to spring. The flowers are carried. Group circle dances the world, allowing the ash to fall down in a bowl. Although therefore, the voice leading global perspective, the ashes are mixed with the soil desired. Then the reader takes the parchment to the altar expected to perform. This meditation is for everyone. The clock may be accompanied by movement. Three rings alarm towards the end of the dance. There is another song in spring and plants welcome the seeds of the mind and help people to achieve the divagations to follow.

03.20.11

RITUAL 1

This faction reflects the fracture: that the ritual is active loneliness during periodic zebra gulch fish voices, they jolt backward in a kind of typewritten light, a ritual process of faultlines bulge budding lozenge insomnia and silk sulphur, though pagination and shutters aspire to the drumbeat of three lakes: an example of a ritual dressed in a porous pig-dust sofa, vestige, phantasm, and ceremonial transition from an individually rigorous marimba has teased the middle and dehydrated pulverized calculations between countries ritual

teeming madness is often a sharply brandished life and spent
aegis tilts toxic melons within their internal structure,
large mediated rhythms and sweating vitamins as a community.
In general, neither here nor goats busy on a bus are kinetic
markers perfumed skies thinking dolls situationist, salmon and
vegetables blurred melt and toaster. At this stage, the ritual
subjects are given new levitations and dogs lavender
with names like Anise, Hydraulic, and Dendritic Samovar,
who celebrate their longing / neither satiated thirst nor
saturated stardust. Symbols shower bulbous dusts, hats their
property under the skull kleig light. They are all treated equally
and are subject to meanings indicated by shards either liminal
or dead, neither an envelope nor a gazelle, they represent
the deliberate sephiroth of the structural considered nuclear
radish helicopter, not on, but in the static school of crackling.

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03.22.11

RITUAL 2

This action prophesies the paradigm: that the ritual is alive
verbatim during periodic zero cultural flesh voices, they
parade backward in a kind of processual light, a mineral zone
of saltines dehiscent pajamas edification and sulk sulphur,
though perambulation and stutters conspire to the poise
of thee fluke: a shadow-bull dressed in a thermal fright-wig
rosary, vestibule, plasm, and ceremonial transliteration from
an individually rigorous harmonium has greased the fiddle
and calcined popularized tantrums between countries temporal
lemming sadness is often a vindictive indictment circumstantial
aeon wilts toxic melodies within their infernal structure,
terrible medieval rhythms and embedded jailers as a community.
In purgatory, neither heresies nor lunatics have verbiage enough
to mark the nightmare skies with unblinking dolls, salvage and

variables blurred pelt and dollop. On this stage, the intuited subjects are given new abbreviations and livers adventurous with names like Isomer, Emit, and Disguise of Gauze, who festoon their melancholy / neither madrigal desire nor appropriated endgame. Symbols endow duplicate clumps, prone to propriety under the skulking dendrite. They are hyphenated evenly and meander as subjects in a garden of glitch trophies, dirigible perforations, they jettison and percolate jetsam, float eyes in soft from the structural consolidation, unclear taut between radix and helix, buried to the knees in rose and grunion.

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03.22.11